

K A M T S C H A T K A 15

Awachinskaya bay, almost opposite the *Kareemchin* fort, are two ¹³³ high mountains, one of which smokes almost continually, and sometimes burns.

The breadth of the cape of *Kamtshatka*, between the mouth of the *Keeksha* and the *Awachinskaya* bay, measures from sea to sea, by a strait line, only 255 versts; a distance much less than that between the *Teghil* and the *Kamtshatka*.

There are a multitude of rivulets which fall into the Eastern Ocean between the mouth of the *Awatscha* northward, and the river *Kamtshatka*, and from that again to the *Anadir*; but being of small note, we shall only remark any thing that may be curious relating to them; among which may be reckoned the mountain *Sbupanovskaya*, so called from *Sbupanova* a stream near which it stands. This mountain is a volcano, and has smoked at the top in several places for many years, and sometimes rumbles, but does not flame. The *Camel's Throat*, a rivulet near this hill, is remarkable for the danger of its passage through a very narrow valley, between high and steep mountains, from whence the snow is apt to tumble upon the slightest accident, even, it is said, from a strong exertion of the voice; and, falling down in vast heaps, sometimes buries passengers under it; for which reason the natives make it criminal to speak aloud as they pass through the valley: in other respects the road is very convenient. On the south side ¹³³ of the river *Sbophead*, or *Sbupanova*, near the sea shore, are a great many pillars or rocks, which appear above water, and make its entrance very dangerous; a little beyond this to the south is a bay, called *Nutrenoi*, surrounded by rocky mountains, about four versts in length and breadth; and near it, about the head of a rivulet, called *Sbenmeek*, are large wells of boiling water. Out of a mountain near these springs, in many places, proceeds a steam, and the bubbling of boiling water is heard, but no springs have made their way through yet, though there are considerable fissures here and there, and the steam issues forth with the same rapidity

133

823

784

K A M T S C H A T K A, &c. 205

they look upon it to be a mortal sin to save any one that is drowning, because, according to their notions, whoever saves him will be soon drowned himself. They reckon it likewise a sin to bathe in, or to drink, hot water, or to go up to the burning mountains. They have besides these innumerable absurd customs, such as scraping the snow from their feet with a knife, or whetting their hatchets upon the road. This may, however, be said, that they are not the only people who have ridiculous superstitions. 527
784

Besides the above-mentioned gods they pay a religious regard to several animals, from which they apprehend danger. They offer fire at the holes of the fables and foxes; when fishing, they intreat the whales or sea horses not to overturn their boats; and in hunting, beseech the bears and wolves not to hurt them. This was the state of these people the first years of my being amongst them; but now, by the care of the Empress Elizabeth, missionaries are appointed to instruct them in the Christian faith. In 1741 a Clergyman was sent by the synod with assistants and every thing necessary for building a church, and instructing this wild people; which has been attended with such success, that not only many of them are baptized, but schools are also erected in several places, to which the *Kamtschadales* very readily send their children: so that in a few years we may hope to see the Christian faith planted in all these northern countries. 825
797
R.
177
.79

K A M T S C H A T K A, &c. 221

near the hut, that evil spirits, whom they imagine to be the occasion of their death, seeing the dead body, may be satisfied with the mischief they have done. However, they frequently remove to some other place, when any one has died in the hut, without dragging the corps along with them. 764
775

They throw away all the cloaths of the deceased, not because they imagine they shall have occasion for them in the other world, but because they believe that whoever wears the cloaths of one that is dead will certainly come to an untimely end. This superstition prevails particularly among the *Kuriles* of the *Lopatka*, who would not touch any thing which they thought had belonged to a dead person, although they should have the greatest inclination for it. The *Cossacks* make use of this superstition to prevent one another sometimes from selling ready-made cloaths, by assuring the buyer that they belonged to a dead person. 768
784

After the burial of the dead they use the following purification: Going to the wood they cut some rods, of which they make a ring; and creeping through it twice, they carry it to the wood, and throw it towards the west. Those who dragged out the body are obliged to catch two birds of one sort or other; one of which they burn, and eat the other with the whole family. The purification is performed on the same day; for before that they dare not enter any other hut, nor will any body else enter their's. In commemoration of the dead, the whole family dine upon a fish, the fins of which they burn in the fire. 764

1. [Chapter XX. which discusses the three Kamchadal dialects was not translated "as they are very unintelligible to an English reader." Chapter XXI is in the Koryak File as Source 23.]

24: Lansdell-639 [2]

M-2

(1879) 1882

Kamchadal

116, 177, 224, 771, 777, 784

" They have given up, to a large extent, their Shamanism, though they still take care, when hunting an animal, not to pronounce its name, lest they should be visited by ill luck."